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12, BISHOPSGATE WITHOUT E.C.

OF

Adoration in General;

And in particular of

HAT-HONOUR,

Their Rise.

THE Original of all true Honour, is that which was from the Beginning. All Honour is due to God; and all true Honour that Men are honoured with, is from his Image shining in them. So they are honoured in the Lord: that is the honour that is from above, from God, that is Love. So they that write of it confess, that the ground of Honour is Virtue: From

that they do define it. *

Bowing, or proſtrating, or uncovering of Mens heads, ſeems to have been exhibited only to God from the Beginning, by the expreſſion of the Angel, *Rev.* 22. 9. And *Paul*'s arguing from the Angel and Nature, 1 *Cor.* 11. 10, 14. The transferring of it to Men, moſt likely began where the Dominion began, which after the Flood, was in *Babel*; from thence therewith paſſing to the *Perſians*, who as they write, * uſed to ſet the *Sphere* under their Feet, and to crown themſelves with the *Sun* and *Stars*, &c. and to be Adored, admitting none into their preſence, but adoring

* Pecham *his Compleat Gentleman.*

Raleigh's *Hiſtory of the Wor.*

Sam's *Orig. Rom.*

Brentius *on Joh.* 12. *Hom.* 15

Jerom *and* Auguſtin *apud Obenheim. N. T. loc.* 147.

Yeking China in Oglby part 2. *pag.* 565.

* Chryſolog. *Serm.* 120.

Plutarch *in Themiſtoc.*

ing and Bowing.

Which Cuſtome, *Alexander*, they write, when he had overcome them, transferred to himſelf with the Empire, urging the *Greeks* to the making him a God; as *Nebuchodonoſor* commanded *Holofernes* (as ſome think) to aboliſh the Nation's gods, that for them he might be accounted God, and commanded his to worſhip his Golden Image. And after him the *Romans*. *Domitian*, after the manner of *Caligula*, compelled them to call him Lord and God.

Ælian *lib.* 2. *cap.* 19.

Q. Curtius, *lib.* 6. *ſect.* 6.

Boskhier *Ara Cæli. præleg.* 3.

Sext. Aurelius *in Domitian.*

About which time *Plutarch* was famous. Who amongſt his *Roman* Queſtions, makes

Plutarch *Rom. Queſt. pag.* 226. *at Pariſ.* 24.

this one, *viz.* What ſhould be the reaſon of uncovering the head before Potentates ? And brings ſeveral conjectures : But there he ſays ; 'That 'they uncovered to *Saturn*, far anci-'enter than *Æneas*, becauſe he was 'the God of Truth : And that they 'Sacrifice to Honour bare-headed, be-'cauſe it is clear, open, and ſplendid. 'For which cauſe they worſhip Excel-'lent and Honoured Men : And there-'fore they give this Rite to a Deity of 'the ſame Name. So he.

To whom *Polydore Virgil* alſo agrees, ſaying, 'We uncover our 'heads to Magiſtrates 'and other Potentates, 'as if all ours ought 'to be open to them.

Polyd. Virgil, *de Inv. rerum. lib.* 4. *cap.* 10.

Aylet Sammes alſo hath the like in the *Antiquity* of the *Romans*, ſaying, '*Crodo* 'the *Saxon Idol*, his 'naked head ſignified, that

Samms *Brittan. pag.* 456.

Schedius.

'that God ought to be worſhipped 'with a pure mind, and unco-'vered.

This *Crodo*, *Voſſius* thinks, came of *Cronos*, a name of *Saturn*, given to *Nature* and the *Sun*. Which *Verſtegan* thinks was *Seater*, worſhipped here by the *Saxons*: To whom they dedicated the day they called from him *Saterday*: Whom ſome think to have been *Moloch* and *Nimrod*.

Voſſius *de orig. Idololat. lib.* 1. *cap.* 13, 33.

Gualter *on Amos. Hom.* 8.

Now from theſe Learned Men and Hiſtorians of the Rites of the Ancients, and their Interpretations of them, in their times, we may probably gather whence the riſe hath been of *Hat-Honour* among the *Latins*; and ſo by their dominion in this part of the world, ſo to be accounted *Manners*: For in ſome parts, it is not ſo uſed, nor accounted; but on the contrary, ridiculous: So that Travellers ſay, they uſe

it

it proverbially in curſing, to ſay, God ſend you as much ſorrow as your Hats; meaning, little reſt, through their much toſſing off and on. Beſides, this Rite or Ceremony they offered to men, in imitation of the *God of Nature*, hath very unnaturally ſometime, brought ſome of their own Worſhippers to an untimely end, if their word on their Death-bed may be credited, and may be inſtanced.

I have heard of a Treatiſe, *De Pileo*, not met with it ; they that do, 'tis likely, may meet with a more ample Diſcourſe than this brief Eſſay (that may give occaſion of a further Enquiry) which in the mean time hints, That the falſe Heathen Gods have ſtolen the Rite from the God of Truth; and heathen men from falſe Gods; and falſe Chriſtians from heathen men.

Writ the 25*th.* of *6th. mo.* 1680.

By *Richard Richardſon.*